As for His saying Allah, it is a name for the true existent. The one who unites the attributes of Divinity, is subject of the attributes of Lordship, and unique in true existence. For no existent thing other than He may claim to exist of itself, but rather gains existence from Him.

You should know that this name is the greatest of the ninety-nine names of Allah ﷻ, because it refers to the essence which unites all the attributes of divinity, so that none of them is left out. Each of the remaining names only refers to single attribute: knowledge, power, agency, etc. It is also the most specific of the names, since no-one uses it for anyone other than Him, neither literally nor metaphorically. The rest of names may name things other than He, as in 'the Powerful', 'the Knowing', 'the Merciful', etc.
(Al Ghazali The Ninety Nine Beautiful Names of Allah ﷻ - P50/51)

The Name of Allah ﷻ contains five meanings that indicate the non resemblance of Allah ﷻ to anything else:

- **QIDAM**: He is before the before. He did not become. He always was.
- **BAQA**: He is after the after, eternal He will always be.
- **WAHDANIYYAH**: He is unique, without partner, the cause of all. All is need of Him. All has become by the order "BE' and has died by His order.
- **MUKHALAFATUN UL-HAWADITH:** He is the creator bearing no resemblance to His creation.
- **QIYAM BI-NAFSIHI**: He is self existent, without any needs.

Sayyiduna Abu Hurairah ﷺ narrates that Nabi ﷺ said, 'Allah ﷻ has ninety nine names, one hundred minus one; single, He loves odd numbers and whoever memorises them will enter paradise.

Allah ﷻ is perfection. The extent of this perfection is infinite. The greatest of Allah ﷻ contains eight essentials indicating the perfection of Allah ﷻ:

- **HAYAN**: Allah ﷻ is Ever-Living.
- **'ILM**: Allah ﷻ is All-Knowing.
- **SAM'**: Allah ﷻ is All-Hearing.
- **BASAR:** Allah ﷻ is All-Seeing.
- **IRADAH**: All will is His.
- **QUDRAH**: All power is His
- **TAKWIN**: All existence and actions depend on Him.
- **KALAM**: The word, all that is said and taught is His

Whoever says this Name of Allah 1000 times daily, all forms of doubts and uncertainties will be removed from his heart and, instead, determination and faith will become ingrained in him. It is also very effective in the cure of an incurable disease if Dua is made after reciting it excessively - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

ALLAAH ﷻ

The word Allaah ﷻ is the name of His being. The meaning of Allaah is, 'The Being who encompasses all perfection and who is pure of all defects and weakness."

With this name of Allaah ﷻ do we commence, and in Him do we place our trust, in Him do we seek protection, through His greatness do we cry for help and mercy, through His majesty do we attain strength of Imaan and it is His qualities which we chant. We praise His greatness, commend His majesty and hymn His qualities. Upon His messenger ﷺ do we send salaah and salaam (greetings and salutations).

Allaah ﷻ is the Sustainer of all the worlds, the most merciful of those who show mercy, the most powerful. His ﷻ judgement is most decisive. All creation and commands are under His ﷻ control. In His ﷻ control lies benefit and harm. In reality, He ﷻ was in existence before all. His ﷻ existence is necessary. He ﷻ is recognised naturally. All intellect affirm His ﷻ existence, in fact all things in existence are proof of His ﷻ existence. All creation gives testimony to His oneness and His quality of sustaining and nourishing, and man's nature attest to it. His ﷻ presence and permanence is proven by every movement. Similarly, all things in the past, present, or future are proof of His ﷻ subsistence. It is Allaah ﷻ who alone has created the skies and earth and sent down rain from the clouds. Thereafter by means of this water He ﷻ has brought forth different forms of vegetation in beautiful gardens. By means of this water, He ﷻ has brought forth life and spread in the earth all His ﷻ creation.

Help can only be sought from Allaah ﷻ in all misfortunes and calamities. All goodness and generosity stem from Him ﷻ. In front of His Being ﷻ, all are submissive. The earth, skies and all creation praise and glorify Him ﷻ. He ﷻ is the creator of the universe, forgiver of sins, and knower of hidden things, so much so that He is aware of the thoughts and

intentions in the heart. His ﷻ knowledge encompasses everything. His ﷻ mercy and forbearance accommodates everything. His ﷻ decision overcomes all creation.

Souls cannot get rest without loving Him; hearts cannot find contentment without His ﷻ remembrance; intellect cannot become pure without His ﷻ recognition; salvation cannot be attained except by His ﷻ taufeeq (divine guidance); hearts cannot get life without His ﷻ kindness; matters cannot occur except by His ﷻ command; those astray cannot be rightly guided without His ﷻ guidance; those who are crooked cannot become straight without His ﷻ straightening; none can understand except by His ﷻ orientation; none can be saved from difficulties except by His ﷻ mercy; nothing can be protected except by His ﷻ protection; no matter can be commenced except by His ﷻ name, nor can it be terminated except by His ﷻ praises; hopes cannot be attained except by His ﷻ facilitation; success cannot be attained except by His ﷻ obedience; there is no life except by remembering Him ﷻ, loving Him ﷻ and recognising Him ﷻ; and Jannah (paradise) cannot be enjoyed except by listening to His ﷻ speech and seeing Him ﷻ. He ﷻ is that being whose mercy and knowledge encompasses everything, and He ﷻ bestows ample favours on all creation.

He ﷻ is the rightful deity, real sustainer and nourisher, true sovereign and He ﷻ alone has complete perfection in all aspects. He ﷻ is completely free from all weaknesses and faults in any aspect. Those praising Him ﷻ cannot praise Him ﷻ enough, even though they encompass all of their time praising Him ﷻ with all different forms of praises. In fact His ﷻ praises are far more superior to that. He ﷻ is as He ﷻ has praised Himself.

He ﷻ has knowledge of concealed affairs, He ﷻ is the creator of the heavens. He ﷻ regulates all matters and clearly explains His ﷻ signs. The earth and all contained therein as well as the heavens glorify Him.

There is none equal to Allaah ﷻ. He ﷻ raised the skies without pillars. He ﷻ created the mountains and spread out the earth. He ﷻ is the one who split the oceans and caused the rivers to flow and He ﷻ folds the day into the night and the night into the day.

Might is for Him ﷻ. Omnipotence, greatness, grandeur, majesty, authority, kingship, judgement and strength belongs solely to Him ﷻ. Praise and purity is only for Him ﷻ. How great is His ﷻ rank! How magnificent is His ﷻ kingdom! How lofty is His ﷻ status! How close is He ﷻ to His creation! How kind is He ﷻ to His servants! Due to His ﷻ brilliance, the sky and earth become illuminated. Due to His ﷻ blessed Being, darkness changes to light. His ﷻ grandeur is concealed from eyes. The eyes of the heart sometimes become attached to Him ﷻ. The tongues of the chest are engaged in communication with Him ﷻ.

Eyes cannot observe Him ﷻ, nor can thought and imaginations attain Him ﷻ. Occurrences cannot alter Him ﷻ. Those who describe Him ﷻ cannot encompass His ﷻ qualities. He ﷻ is aware of the specks of the mountain, the drops of the ocean, the number of raindrops, and leaves of the trees, as well as the number of whatever the day and night passes on."

Allaah ﷻ is most beneficent. He ﷻ loves those who are charitable. He ﷻ is very grateful and loves those who are grateful. He ﷻ is beautiful and loves beauty. He ﷻ is pure and loves purity. He ﷻ is generous and loves generosity. He ﷻ accepts repentance and loves those who seek repentance. He ﷻ is bashful and loves bashfulness. He ﷻ conceals faults and loves those who conceal faults of others.

When a slave spreads out his hands towards Him ﷻ, Allaah ﷻ feels ashamed to return them empty handed. He ﷻ also feels ashamed to punish any white-haired person who has passed his youth in Islam. He ﷻ is that being who grants pardon and He ﷻ is one who forgives and

loves the quality of forgiving in His ﷻ slaves. Allaah ﷻ forgives the sins of His ﷻ slaves when they seek forgiveness. When sins increase, shortcomings, blemish, flaws become too great, the heart becomes hard, and thereafter man fears destruction and deprivation, at this moment in time Allaah ﷻ calls out to him, "Say (O Nabee ﷺ), "O my slaves who have oppressed their souls, do not become despondent of the mercy of Allaah ﷻ. Verily Allaah ﷻ forgives all sins. Verily He ﷻ is most forgiving and most merciful." (Zumr verse 53)

The one who comes close to Him ﷻ one hand span, Allaah ﷻ comes close to him one arms length .The one who comes close to Allaah ﷻ one arm's length, Allaah ﷻ comes close to him two hand's length. The one who comes to Allaah ﷻ walking, Allaah ﷻ comes to him running. (Tirmidhi)

The one who turns towards Him ﷻ, will attain Him ﷻ even though he is far; and he who turns away from Him ﷻ, will remain far from Him ﷻ even if he calls Him from close. The one who leaves anything for the pleasure of Allaah ﷻ, Allaah ﷻ will grant him such things that are far superior and much more.

The one who intends to please Him ﷻ, Allaah ﷻ takes his pleasure into consideration. The one who does work keeping in view the assistance of Allaah ﷻ, Allaah ﷻ will also make iron soft for him. Those who remember Him ﷻ are in His ﷻ company. Those who thank Him ﷻ become worthy of more favours from Him ﷻ. Those who obey Him ﷻ become worthy of being honoured by Him ﷻ. Allaah ﷻ does not make those who disobey Him ﷻ despair of His ﷻ mercy. If they turn to Him ﷻ, they become the beloved of Allaah ﷻ. If they do not turn to Him ﷻ, then Allaah ﷻ is most merciful on them. He afflicts them with difficulties to cure them from deficiencies. He ﷻ is so thankful that one act of virtue is rewarded between ten and seven hundred times more, and in fact even more. However one evil is counted as one only. If one is regretful

of his sins and seeks forgiveness, He ﷻ will forgive him. He ﷻ is appreciative of even a few acts of virtue and forgives great number of sins. He ﷻ even changes the sins of those who sincerely repent before Him into righteous deeds.

Allaah ﷻ at every moment is in a different splendour. He ﷻ forgives sins, removes difficulties, raises some nations and lowers others. He ﷻ gives life to the dead and gives death to the living. He ﷻ answers the supplications of the callers and He ﷻ grants cure to the sick. He ﷻ grants honour to whomsoever He ﷻ wishes, and He disgraces whomsoever He ﷻ wishes. He ﷻ joins a broken bone, makes a poor man wealthy, grants knowledge to an ignorant person, steers a misguided person, and guides and assists a confused person. He ﷻ frees a prisoner, satiates a hungry person, clothes a naked person, cures a sick person, grants safety to a person in difficulties, accepts a person who repents, rewards a good-doer, and aids an oppressed person.

Allaah ﷻ grants. In fact, it is only He ﷻ who grants. Life, a body, hands, feet, sight and insight, hearing abilities and movement, the ability to ponder and think, the heart, the light of Imaan within the heart, the brain and the ability to contemplate… all of this has been solely granted by Him ﷻ.

The author of Ruhul Bayaan has alluded to this point in his commentary. Firaun too did not refer to himself as Allaah, since he did not possess the power to do so. He however said to his people, “I am your lofty Rabb.”

This name was in existence when the universe was non-existent. It will remain when nothing will once again remain. This name is the soul and life of the universe. This world will subsist as long as this blessed name remains on the tongue of even one person. When there remains not even one believer to utter Allaah, then the whole universe will cease to exist. The stars will be extinguished, the waters of the oceans and rivers

will dry up, the beauty of the flowers, the innocent songs of the nightingales, the rising of beautiful mornings, the serenity of cool nights and the beautiful sceneries of life will all come to a standstill.

The name Allaah ﷻ is found on the tongue of every believer of any religion. Some have referred to Him ﷻ as 'Parmeshaur', others have called Him ﷻ 'Brahman', whereas others have called Him ﷻ 'Raam Raam', 'Ahormazdaa' or 'Alhayaa and Yazdaan'. If a person hears attentively, then he will hear the words Allaah, Allaah from the swaying of the flowers, the chirping of the birds, the humming of the leaves, and the glitter of the sun beams. His ﷻ power is manifest in all of these.

This name is so blessed that whoever reads it will never be deprived. The ambiyaa (messengers), awliyaa and pious servants of Allaah ﷻ have raised the echo of His ﷻ name. It is this name Adam ﷺ uttered, which changed his restlessness into peace. Due to the blessings of this name, Zakariyyaa ﷺ was granted a flower i.e. Yahyaa ﷺ in old age. By the effects of this name, the blazing fire was transformed into a beautiful garden for Ebraaheem ﷺ. When Yunus ﷺ, in the belly of the fish, took the name of Allaah, he attained emancipation from sorrow. When Moosa ﷺ pronounced it, streams flowed from a rock, and a running ocean became dry. Isaa ﷺ took the name Allaah. The blind began to see, the leper became cured and the dead came to life. When Rasulullaah ﷻ articulated Allaah, then the unsheathed sword in the hand of the disbeliever fell down, stones spoke, the moon split into two, the streams of guidance began flowing in hearts which were more rigid than stones, and the Arab cities and villages became illuminated with the light of guidance and righteousness.

ISME-A'ZAM (SUPREME NAME OF ALLAAH ﷻ)

This blessed name (Allaah ﷻ) is more exalted from amongst the ninety-nine beautiful names according to most ulamaa (scholars), since it encompasses all His qualities. Sheikh Abdul Qaadir Jilaani ﷺ said,

اَلْاِسْمُ الْاَعْظَمُ هوَ اللّٰه لٰكِنْ بِشَرْطِ اَنْ تَقُوْلَ ''اللّٰهُ'' وَلَيْسَ فِيْ قَلْبِكَ سِوَى اللّٰهِ۔

The isme-a'zam is the word 'Allaah' on condition that you say 'Allaah' and there is nothing else in your heart. (Mirqaat)

This means the heart must only be turned to Allaah ﷻ.

The speciality of this great name which the ulamaa (scholars) have stated is that this name encompasses all qualities, whether of glory or beneficence.

This sublime name is confined only for the exalted creator and sustainer. Its designation is only for that being who is single and has no partner. Just as there are no partners or equals in His ﷻ Being and qualities, similarly there are no partners in this exalted name. For this reason the teachings of all the friends of Allaah ﷻ is that the name of His ﷻ Being (Allaah) is the *isme-a'zam* (the supreme name). Imaam-A'zam Abu Haneefaa ﷺ also has stated that the name 'Allaah' is the *isme-a'zam* as Imaam Tahaawi ﷺ has narrated. (The proof of this is:)

(1) The name 'Allaah' denotes all the beautiful names and lofty qualities.

(2) This name 'Allaah' cannot be used for any other being besides His ﷻ Being. Allaah ﷻ has stated, "Do you know any such being who has the same name (qualities) of Allaah ﷻ?" (Maryam verse 65) This is not so, thus the name 'Allaah' is only used for the Being of Allaah ﷻ.

(3) All the beautiful names are attributed to the word 'Allaah'. The rule is that towards whichever word something is attributed, that word is definitely superior. From this rule, we learn that the actual described word (*mausoof*) is 'Allaah'. Thus 'Allaah' is the most superior of all the beautiful names. Besides this, a person can say that Rahmaan, Raheem, Malik, Quddoos are all names of Allaah ﷻ. However it cannot be said

that ‘Allaah’ is a name of Rahmaan or Raheem. Thus it is established that the original name of all names is ‘Allaah’.

Note: a.) The name of Allaah ﷻ should be taken with respect. Whenever the name of Allaah ﷻ is taken, whether in speech or writing, then one should also add جل جلاله و عم نواله ,تعالي ,تبارك و تعالي or. Bishr Haafi ﷺ was asked the reason for his widespread acceptance, as his name had became famous amongst the people just like the names of the messengers عليهم السلام. He answered, “It is only due to the grace of Allaah ﷻ. It is not due to any excellence within me. I was an open sinner and a person who loved to fulfil my desires. It so happened that I once saw a piece of paper on the road. I lifted it up and saw that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ was written on it. I cleaned it and placed it in my pocket. I only possessed two dirhams at that moment. I went to a perfume shop, and I bought a certain type of perfume (ghaaliya) with the two dirhams. (Ghaaliya is a perfume prepared from musk, amber, aloes wood (ood) and scented oil). I applied perfume to this piece of paper. That night, when I slept, I heard someone saying,

يَابِشْرَ بْنَ الْحَارِثِ! رَفَعْتَ اسْمَنَا عَنِ الطَّرِيْقِ وَ طَيَّبْتَه لَأُطَيِّبَنَّ اسْمَكَ فِي الدُّنْيَا وَالْاٰخِرَة

O Bishr, you raised Our name from the path and fragranced it, I will fragrance your name in this world and the hereafter. (Kitaabut-Tawwaabeen of Maqdasi)

b.) The name of Allaah ﷻ should be taken in abundance. Maulana Ashraf Ali Thaanwi ﷺ in one of his lectures said, “Allaah ﷻ has such a great status that if one had to address Him ﷻ with such forms of addresses which are appropriate for His ﷻ position, as is done for the kings of the world, then a person’s whole life would pass and he would not get the opportunity to take the name of Allaah ﷻ even once. The titles and forms of address would never terminate. People would fear to take His ﷻ name, however, Allaah u Akbar (Allaah ﷻ is the greatest), how merciful is He ﷻ that He ﷻ has not placed any restrictions in taking His ﷻ name.

At any time and in any condition, when one desires, one can take His ﷻ name and address Him ﷻ, save for a few particular places and conditions when making dhikr with the tongue is contrary to etiquette. Thus whether poor or rich, worshipper or sinner, everyone has permission to take His ﷻ name without any formalities. Otherwise the demand of His ﷻ grandeur and magnificence was such that if our tongues were cleansed with the water of the seven oceans, it would still not be suitable to take His ﷻname. Look at Hisﷻ mercy! How easy has He not made it for His ﷻ slaves to utter His name?" (Husnul-Azeez)

c.) An endeavour should be made to gain the love of Allaah ﷻ. Rasulullaah ﷺ used to supplicate

أَسْأَلُکَ لَذَّةَ النَّظْرِ إِلٰی وَجْهِکَ، وَالشَّوْقَ إِلٰی لِقَائِکَ

O Allaah ﷻ! I request from You the pleasure of gazing at your Being, and the yearning to meet you." (Nasai)

This desire was always in the heart of Nabi ﷺ to meet his *Rabb* (Sustainer).The lover's heart is always drowned in the beauty and the sight of his beloved. When he glances towards his beloved's grandeur, then he realizes his greatness, and awe is created in his heart for him. When he looks towards his beloved's beauty, then love for him is created and an intense desire to meet him is born.

يَخْرُجُ الْعَارِفُ مِنَ الدُّنْيَا وَلَا يَقْضِيْ وَطَرُه مِنْ شَيْئَيْنِ: بُكَاؤُه عَلٰی نَفْسِه، وَشَوْقُه إِلٰی رَبِه-

Yahyaa ibn Muaaz ﷺ said, "When an aarif (one who has recognised Allaah ﷻ) leaves this world, his desire for two things are not fulfilled 1) crying over himself 2) having desire to meet his Rabb."

وَكَانَ أَبُوْعُبَيْدَة الْخَوَّاصُ لَيَمْشِيْ فِيْ الطَّرِيْقِ، وَيَصِيْحُ: وَاشَوْقَاه إِلٰی مَنْ يَّرَانِيْ وَلاَ أَرَاه

Abu Ubaidah Al-Khawaas ﷺ was walking on the road when suddenly he exclaimed, "O how much yearning I have to meet that Being who sees me whereas I cannot see Him ﷻ!"